

mediately after his time than during it, the Hsiung Nu were being welded into an effective confederation. The Emperor only temporarily curbed their power, and when the Ch'in collapsed they again proved a serious menace. Shih Huang Ti's conquests against the Hsiung Nu are said to have reached as far as the present Lanchow in Kansu. Into the Northwest, too, the Emperor extended his administrative organization and settled part of the region with convicts from his older domains. The Emperor, by extensive compulsory movements of population toward the frontiers, was possibly attempting to foster an ethnic as well as a cultural unity in his domains.

In what is now Korea a prince recognized the overlordship of the Ch'in. There are hints, too, that Shih Huang Ti sketched out a maritime policy.

On the northern marches, as a protection against the forays of the Hsiung Nu and other truculent, semi-nomadic tribes, Shih Huang Ti constructed, by forced and convict labor, fortresses and barriers, extensive portions of that Great Wall which, added to and repaired during the centuries, is one of the monumental achievements of men's hands. The princes of the northern feudal states are said to have built, long before the time of Shih Huang Ti, walls along their northern frontiers as a defence against forays and invasions. Shih Huang Ti's wall, which very probably incorporated these, is reported to have extended from somewhere in the present Kansu to Shanhaikuan on the sea. The present wall follows only in part the course of that of Shih Huang Ti.

Much of the work of conquest and of the construction of fortifications was under the supervision of Meng T'ien, who had assisted in the final subjugation of the Empire.

Such extensive public works required not only forced labor but heavy taxation. New imposts were devised—among them a poll tax, and possibly the monopoly of salt and iron. They did not serve to make the Emperor popular with his subjects.

Shih Huang Ti, conqueror and able organizer and administrator though he seems to have been, shared the religious beliefs and popular superstitions of his age. He sacrificed extensively to various divinities, carrying out a well-established custom that the state should thus insure the cooperation of the unseen powers for the welfare of man. The Ch'in brought in the worship of five